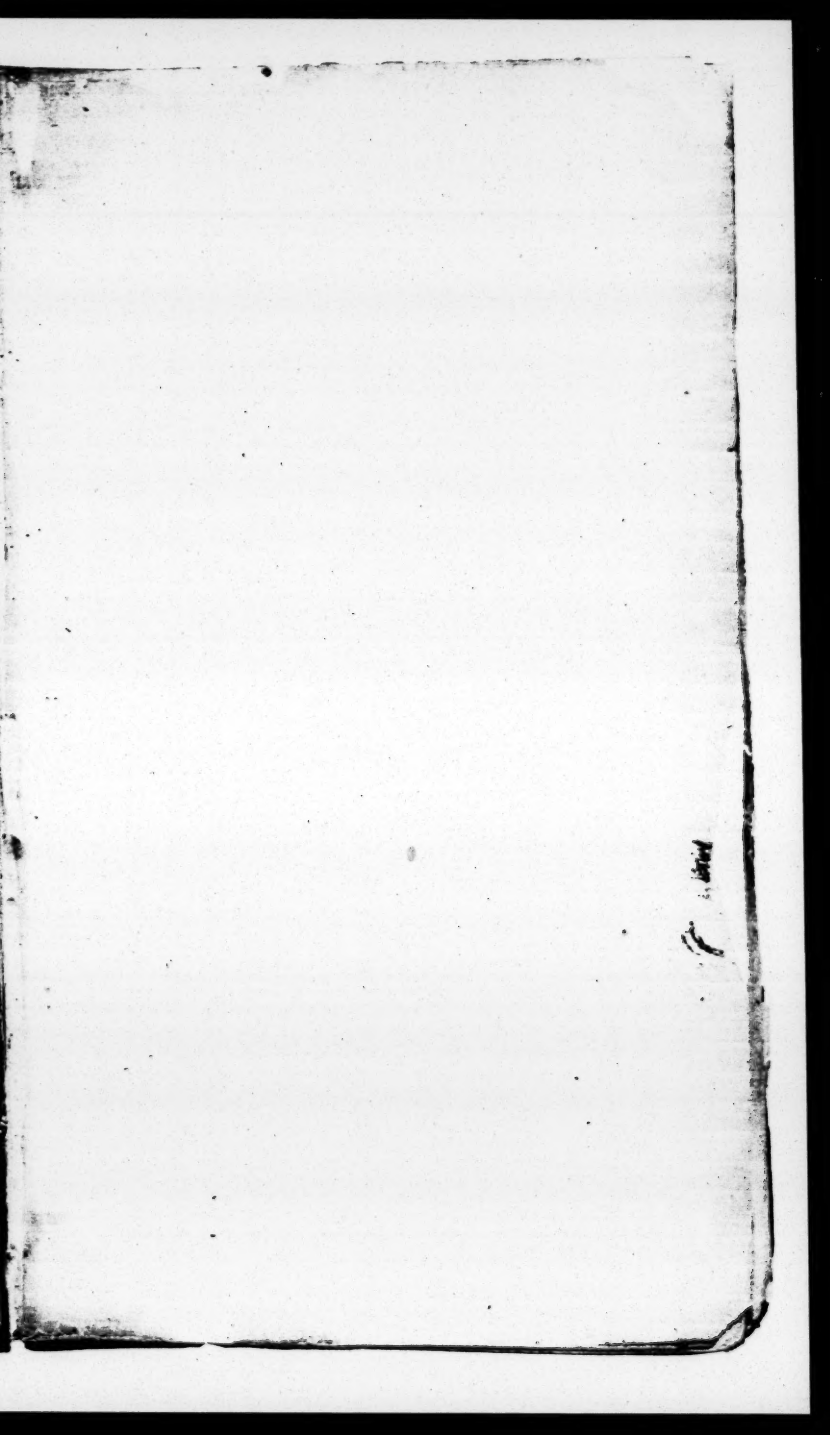


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At the Head
L E T T E R
1838
I N A N S V V E R

T O T H E
Late DISPENSERS
O F
POPE B E N E D I C T XII.
His Bull 1336. and of a
Testimony out of the Coun-
cill of *Florence.*

Both of which were abusively by
them pretended to define, *That*
Souls are delivered from Purgatory
before re-union with their bodies.

—*Quid non mortalia pectori cogis ?*

P A R I S,
Printed by E. A. 1 6 5 9.



S I R,

I Beseech you let your next present be free and generous: this last was a favour indeed, but bestow'd on such terms, that few I think would purchase it at the rate I do : You are not contented with common thanks for your two-penny Volume; but in exchange of it exact the return of my opinion concerning the appliableness of a couple of testimonies, which must cost me far more time than the Publisher spent in Extracting them out of the Bullary and Council. Methinks what you now set me upon, had been *his* work more properly, or else you flatter'd his sloth, that it would be enough for him to publish the Texts, presuming your power over me could make it my business to apply them. I thought once to have deceived you, Friend ; and indeed he that publish'd and scatter'd what you have sent me, without the least application of his own (saying that of an incongruous or rather false title) deserv'd I should : for what a marks-man is that, who when he

hath shot, needs a Stander-by to tell us what his piece was levell'd at?

Yet for once I will take the task upon me; I find too much good nature in my self to forgive ungratefully; instead of chiding I will obey you: nay I will not so much (now I come to speak seriously) as suspect your intelligence with a person who would be imbued with more Candor, if he had your principles; and proceed more frankly, if he took you along with him. But though I dare freely without reserve or precaution breath my thoughts into your bosom, if my Letter happen into other hands, what will be said of me to presume to explicate authorities of this weight? However if any conceive my expressions too plain and free, I hope, since none appears to own the publication of the papers you sent me, none will in particular take on himself what may reflect on the publisher; nor think I aim'd at any man, nor any good, but that of a Cause which should be Common, The Truth concern'd in these authorities. Let our Reasons therefore, not our Persons, manage the Combat.

But lest mine should be look'd on with any prejudicate dislike, know that to
give

give you full satisfaction and not do my work by the halves, I have conferred with some learned friends on this subject, and on the occasion of these authorities ript up (as I may say) the bowels of Mr. *White's* Doctrine with Persons acquainted with every *Reffort* of it, and as clear-sighted in the Ages which afford us these authorities, as in that they live in ; as well vers'd in the disputes and transactions amongst the learned of those dayes, as you are in that Holy War the French Clergy hath been making against some remiss Casuists. This advice I hope will increase your attention, and make you read these lines as from a person rais'd by conferring with these solid men above his ordinary pitch, and enabled by them to give any one satisfaction that is not resolved before hand to receive none, be the Reasons that offer it never so clear and sound: for such froward natures you know there are.

You had but too much reason to judge that the producing these authorities in so odd a manner, was to make Mr. *White* seem an Heretick to the good women, of which there are not a few, and ignorant men of which there are too many. The daily pro-

ceedings of his self-concern'd Adversaries manifest, the insinuating of that Calumny to be all their aym ; and I would to God their passion did not so far blind them, as to pitch on a *medium* to prove Mr. *White* an Heretick, (or use it at least in a manner) which endangers their making their own Profelytes such ; when by thus proposing them sacred Texts without any exposition, they raise them to the boldness of making one of their own ;

—*Tant anè animis cœlestibus ira ?*

What a new sort of *Spiritati* shall we have when every testy old man and zealous woman takes upon them to expound testimonies, of which there is such a reverence and infallibility in culcated ? And how long do you think these new Commentators will be kept out of the holy Scriptures with their expounding Spirit, if they are already turn'd loose to Popes and Councils, and suffer'd to Judge what their decrees define as *Heresie*, what not ? If this be the procedure of Catholicks, are not they to blame to contest about the private Spirit, and deny others the use of that which they allow themselves ? Alas, Sir, what esteem soever we have of Mr. *White*, the soundness or Errour

of

of one Doctor (be he never so considerable) is of small concern, compar'd to the alluring to, or rather driving on a Rock famous by the Shipwrack of all that have perished of our Western world, nay of all that ever became Cast-awaies in faith: for sure the private spirit hath been that *Hydra* from which so many hereticall heads have budded. Are not these

—*Pretiosa odia, & Constantia magno?*

What testimonies are there almost in Scripture or Councils, which taken out of their right places and clapt two or three of them confusedly together, or nakedly printed as these are, but may be served to, or of themselves indeed in that posture do not naturally bear a strange sense? If I should take these words out of the fourth Chapter of the Council of Orenge: *Si quis, ut a peccato purgemur, voluntatem nostram Deum Expectare Contendit, non autem ut etiam purgari Velimus, per Sancti Spiritus infusionem & operationem in nos fieri Confitetur, resistit ipsi Spiritui Sancto, per Salomonem dicenti :: preparatur voluntas à Domino; & Apostolo salubriter predicanti, Deus est qui operatur in nobis & velle & perficere pro bonâ Voluntate.* If any one say that to Cleanse us from sin, God!

waits our willing to be cleansed, and doth not acknowledge that by the infusion and operation of the holy Ghost, that very willing to be cleansed is wrought in us, he resists the holy Ghost himself, who tells us by Salomon; that tis our Lord prepares the will: and the Apostle whose wholesome Doctrine it is, that God worketh in us both to will, and to accomplish according to his good will. Or these out of the twentieth. *Multa in homine fiunt bona, quæ non facit homo: Nulla Vero facit homo bona, quæ non Deus præstat, ut faciat homo.* There are many good things done in man, which man doth not himself, but man doth no good, which God doth not give him to do. If I should, I say, set forth these texts without any further Ceremony, what complete *Jansenism* would it be? but so is all this Council, you'll say, and then some of our adversaries having a *picque* at the whole, you can never so serve up any part of it as to please their palates. What if some other treating of the due subjection of Regulars to the Ordinary, should produce the fourth Canon of the Council of *Chalcedon* (which is express enough to that purpose) and for the credit of the business should print **MONACHI SUB-
JECTI EPISCOPIS** in Capitall letters

letters and in the same character mark *Caranza's* Marginall words too, if you will, *NOTENT MONACHI*; would they that think they have got such a Victory by a like practise take this for a Very wise Course? or were it indeed any thing at all significant? I could bring a hundred such or more palpable instances, would the Compass of a letter beare them, or did not the ineptness of this way of alleadging authorities sufficiently appear without them.

And yet doth your wonder at the fashion of setting forth these without any faire use made of them, or any express deduction from them, deservedly give place to a greater: why these testimonies? Had not Mr. *White* appeal'd to the same authorities before them, I should think Providence had sent them with rods to whip themselves: however having chosen their own judge, their triall is the fairer, and their Condemnation the more unappealable from: thus the Heterodox quoting Scripture and Fathers do but display Evidences, and summon up witnesses against themselves.

You remember the little Challenge (I think I sent you some Copies of it) there was a necessity, after that, of saying something,

thing, though never so little to the purpose : Reason was a weapon they could not so conveniently wield ; have at him with authorities : how unapplied by the publisher, how misapplied by their readers, how manifestly against themselves, how clearly for Mr. *White*, no matter : They are Authorities still, they are extracts of a Pope's Bull and of a generall Council ; and that's enough. They are distributed amongst their obedient friends, by the name of the Bull of Pope, &c. Against Mr. *White* : his opinion of Purgatory condemn'd three hundred years ago, saith one, let them answer the Council of *Florence*, saith another, if they will defend his middle seate of soules. Thus they talk, say you, and I believe it, and thus they may talk, for how many of those they talk thus to will contradict them ? are they not all tongue-tyed ? believe they not, without examining, all they tell them ? Alas, how many take the pains to Study faithfully the drift of the Bull ? how few can or will Compare it attentively (as to satisfy you, I have been forc'd do to) with the doctrine it is produc'd against ?

Pardon me Sir, if I thus digresse, and defer coming to the Testimonies themselves :

selves : perhaps some into whose hands this letter may fall, perceive not the injustice of our adversaries proceedings, nor believe them half so unreasonable as at such a Clear View, as I offer you of them, they may appeare.

And indeed, who can with any patience or rather without laughter (for I am as inclin'd to laugh at their weaknesse as to vex at their animosity) see men that have read his *middle state of Soules* think to Convince it's Doctrine of novelty out of Pope *Benedict* the twelfth, and the Council of *Florence*? Who can suffer men on the other side, that have not read it, to judge so definitively, and rashly decide what destroys that Author's fabrick of purgatory, what support's it? The Testimonies are from the same authority which in his sixteenth account Mr. *White* appeal's to: how strongly doth he there urge it against those, who detaining souls in their purgatory that have nothing to be purg'd away, deny the Beati-ficall Vision to perfect Charity, whose mutuall Connexion he there so solidly asserts.

I might very well have made no other return to what you desir'd of me, then as-
signing.

signing you over to that very place for the
 satisfaction you demanded : for indeed it
 will I think afford any attentive unbyass'd
 reader a sufficient one ; yet that I may, ha-
 ving a share in satisfying you, declare how
 much I grudge any other the occasions of
 serving you, and how greedily I catcht at
 them my self, pray let us consider the Fron-
 tispice of the Structure you have set me a
 surveying. These words *concerning the state
 of departed Soules* are not without mystery
 plac'd in the front ; but the mystery is easily
 discover'd, and the substituting this false
 Title which never belong'd to the Bull, nor
 can any way suit with it, (if a title ought to
 declare the Subject or design of what it is
 prefixed to ;) The substituting of it, I say, in
 lieu of the true one, (which runs thus in the
 Bullary printed at *Rome*, 1617. The onely
 one I could attaine to see, *Definitio quorun-
 dam articulorum circa Beatorum Visionem
 animarumque beatitudinem & damnationem.*
*A Definition of certain articles concerning
 the Blessed's Vision (of God) and the Beati-
 tude and damnation of souls*) joyn'd to the
 present Circumstances, compr'd with the
 flagrant debate about the duration of Pur-
 gatory, is but a sleight to prepossess the
 ease

easier reader, that the question of Purgatory was in the daies of *Benedict* the twelfth agitated, and settled by this Bull of his, which though incomparably false; yet, considering how their party is swell'd with such, as contented with the title-page of a Book, judge peremptorily of it without looking any further, the adding of those six words hath questionless prov'd a successful craft.

The next word, *Verbatim*, made me smile, and with this new-fashion'd Author with his works in *Cuerpo* had held himself to the transcribing onely *Verbatim* what he found in the Bull and Council, and added nothing at all of his own, that he might have escap'd a false Latin in the Introduction to the Council of *Florence's* testimony. 'Twas the termination of *Synodus* deceiv'd him, belike; and because most Substantives in *us* go with masculine Adjectives, *Synodus* must do so too for company: 'twas well he had nothing to do with *Poeta*, nor *Baptista*, we had seen them ushered in with an *Hac* else, because he hath not forgot that *Musa* us'd to be so. Yet who can tell but the Printer, though exact enough in all the *Pope* and Councils Latin, having not the
same

same respect for the Author as for them, might be careless enough to use his four words worse then all the rest : He had best take it upon him to save the Authors credit, who otherwise will be suspected to be better skill'd in transcribing three hundred lines of Latin, then in making three. But I could willinglier pardon him his mistakes in Grammar, than his disingenuity in Divinity : 'tis something odd though, for a Gown-man (as sure he is) to erre in both together ; and yet when he had not spared the *Pope* he might well give *Priscian* a blow. Thus much to the unknown Author or Publisher. Now to the thing it self.

In the time of Pope *John* the two and twentieth, some School-Divines steer'd by their own conceited probabilities, built upon Critical Explications of Scriptures or Fathers, rather than by true science, or what their Predecessors bequeathed them as *Christ's* Doctrine, (the custom of too many now adayes) began to defend that no Saints, that is, no Souls how pure soever, were to see God till the day of Judgment : Hereupon many were scandaliz'd, and (he dying) his Successor *Benedict* the Twelfth apply'd himself to the confounding so damnable.

nable a Doctrine ; which by making perfect Charity an unsufficient disposition to beatifie a Soul, and unite it to God, enervated sanctifying grace, deaded the vigor of good works, made the faithful apprehend there was something more sacred, and more fructifying to glory than the perfect love of God ; by which means no other interiour act being conceivable to be better than Charity, they grew apt to neglect internal perfection, and place true sanctity in the performance of certain external rites or actions, hardly knowing what to think or do, nor how to behave themselves in the path of Christianity, since the way to arrive at Heaven was not solely by the perfectest dispositions humane nature with the help of grace was capable of, but by a spontaneous acceptation and admittance of them by God Almighty ; not because they were fit (for perfect Charity made them so) but ~~because~~ because he would ; or in case he did ~~not~~ receive them, 'twas not because they were unfit, but meerly because God was yet angry with them, though they perfectly loved him. This redounded to the disgrace of Gods goodness and wisdom, to the vilifying of Charity, and weaning men from
works

works truly good, to ineffectual performances, (to which notwithstanding was attributed the effect they robb'd Charity of) strook at the very root of Faith and good manners. If this then were the Question at that time, as *Cherubinus* in his Comp. of this Bull assures us, and all learned Writers agree; and not how long, or how little a while Soules remaine in Purgatory, the definition of the Pope (and by Consequence of the Council, which runs in the same strain) must be understood as levell'd at that onely.

That the latter was not the Question in *John's* nor *Benedict's* dayes is clear, since no Historian never so much as mentioned any such Controversie at that time: nor does any such thing appeare in the occasion of the definition related in the Bull: Nay Mr. *White's* Opposers themselves confesse it, by accusing him for the first Starter of that Doubt. Now that the former (whether Soules perfect in Christs saw God immediately) was the Question and intent of the definer, is Evident.

First by these words of the Bull *ad meliora per Sancta desideria profiscamur*, that *mea*
may

may make progress to better things by holy desires; shewing that it was the encouraging of the faithfull to *holy desires*, that is the love of God, or *charity*, which was aim'd at by this definition; and consequently the opinion struck at by this definition, is that which sleighted *charity*, and made it fruitless, supposing it a means not efficacious enough, to promote them to Beatitude.

Next by the words immediately following, *ut sperent justorum propinquas aeternae Vitae retributiones, timeant malorum inferni calamitates non remotas*, that they may hopefully expect the neer-approching rewards of the eternall life of just men, and fearfully dread the not-far-off Calamities of Hell appointed for the wicked. Which directly shew, the end aim'd at by the definer was, that, if their *holy-desires* or *Charity* have rendred them perfectly just, they have a title to the immediate injoyment of Blisse; If they be wicked they are liable to an *undelay'd* or immediate hell.

Thirdly by these words of the Apocalypse, which are cited in the Bull to that purpose. *Ecce Venio cito & merces mea mecum est*
reddere

reddere unicuique juxta opera sua, Behold I come quickly and my reward is with me to render unto every one according to his works. That is, if their *works, holy desires, or Charity* be perfect, God and his reward, which is himself, come *quickly*, that is the Soul immediately sees God. Which shew's the full drift of the definer was to assert, that a departed soul perfect in charity is without more difficulty or delay receiv'd into heaven.

After this followes immediately, *Quod si secus a quoquam fuerit attentatum, id protinus sua auctoritate penis etiam adjectis prout expedire Viderit prorsus evellat.* But if it shall be otherwise attempted by one, that forthwith she (the Roman Catholick and Apostolick Church) by her authority, adding also punishments thereunto, as she shall judge expedient, totally root it out. Now let any indifferent person read all that preceedes in this preamble to the Bull, and he shall not see one word of longer or shorter duration of Purgatory, no not so much as Purgatory nam'd : But will find it speak all along of proceeding to a better State by *holy desires*, of rewards and punishments

ments *immediately* pursuing Virtue and Vice, of Gods comming *quickly*, and bringing his reward *with him*, to render to every one according to his *works*. This being clear to any that can read, the *secus* or *otherwise* mention'd to be attempted by some, must relate to these misesteemers of Charity onely; which shews that all the Definers designe was to Establish its Efficacy, and to denounce punishments against the undervaluers of that Queen of vertues.

How directly then doth this clear Mr. *White*? How unanswerably impeach his adversaries? For how can a definition be understood to Enact a Penalty against the maintainers of an opinion, which (by the Confession of those very persons, who urge it against this opinion) was not then thought of? What is Master *White* a-kin to him who was such an Enemy to Lawes, as he infring'd one before it was made; that his Condemnation should be included in a sentence (by his adversaries owne computation) above three hundred yeares older then his Crime? But I shall yet more plainly shew you hereafter

after that this decree is not more pretended in words, to be against Master *White*, then in Effect 'tis for him, the whole Contexture of it being so manifestly against his adversaries.

Lastly, if we reflect on these words, *nihil erat purgabile. jam purgatum fuerat ex toto.* There was nothing to be purg'd; it was now totally purged. And such like; we shall see the Pope's whole care aime at the securing this point, that the perfect purging from misplac't affections, unites to God, and Beatifies a soul.

Thus much for the intention of the definer. Now to the whispering objections, which because they are, alas! modestly afraid to speak out, we will assist their shynesse, and lend a tongue to their good tooth; for they that oppose Master *White* are naturally bashfull to produce and urge their reasons, though their passion be loud enough.

We must guesse the meaning of the objections by their Stalking in a different Character, **P R E S E N T L Y -
E V E N B E F O R E T H E R E S U M P -
T I O N**

TION OF THEIR BODY; AND BEFORE THE GENERALL JUDGEMENT. This sounds very loud and plain against Master *White*, but had the preceding words, *when after death they shall be purg'd and after the aforesaid purgation*, which must of necessity be joyn'd to these, been put in Capitall letters too; as (since Beatitude's following immediately after perfect purgation is the whole scope of the Bull) was in due Candor most requisite; the objection had been prevented, for this Proposition, *if they shall be purg'd, they see God even before the Generall judgement* clearly implic's this contrary; *if not purg'd, they see not God before the day of Judgement*, and so leaves it still untouch'd, and under debate whether they be purg'd, or not purg'd; if taken precisely in it self; Yet this Proposition taken in it self, is all the ground they have for their mock-victory; the whole Scope of the Definer, and every least circumstance (as I have made it appear) looking quite another way.

Let us parallel their Proposition, *Souls when*

when purged see God, with this other
A Prisoner when acquitted by Procla
mation becomes a Freeman : let us add
the mox or presently to each Propositi
on, and with the advantage too, if yo
please, of putting PRESENTLY
in Capitall Letters ; I'll allow them a
terrible big ones as my Penne can fram
or the Presse afforde ; and yet woul
not he very little deserve Credit, tha
should take upon him from this Proposi
tion to conclude that a prisoner shoul
be released this Sessions, or lye till th
next ? Will you see another ? Fire ap
plied to any Combustible matter PRE
SENTLY burnes : will you conclud
from hence that all the Fire and Town
in Towne is clapt together ? VVhen
Divine hath performed the accustomed pr
vious Exercises he PRESENTLY
Proceeds Doctour : but who can gathe
from hence that our new Authour shal
be so qualified ? Or doth not his weak
way of arguing (more than such a Pro
position) make us feare we shall neve
see him in that ranke ? An Apprentis
may set up for himselfe as soon as his tim
is out, but how can one see when hi
time

time will be out by such a twinkling light, as these *IFs* and *WHENs* hold forth? Our Life is full of such Propositions, and t'will be fuller of Misunderstandings, if we use these kind of Riddles: Canting is as intelligible, and you have learn't of them too, I think; for in my last I asked you *when I should see you in the Country*, and you tell me that *as soon as you come downe you will visit me*; which was not my question, for 'tis the Confidence of this makes me inquire after the other.

But I hope the Authour will be his owne *Oedipus* another time; for at present tis plain there is neither *I* nor *no* concluded, nor any time determined by his, nor any such proposition: Each of them sets a Condition, which supposed, they tell us what followes, and that we dispute not; but never tell us *when* nor *how* the Condition will happen, which is the onely thing we are desirous to know. Doth not the Bull take the same method and say that when the Soules are perfectly purged they see God? Yes, and was

B

made

made to tell our Adversaries so, who keeping those Soules from the sight of him, that being perfect in Charity have nothing to be purged of, oppose so sacred a Verity ; and not us, whom Master *White* hath strongly convinced of it : but *when* this purgation is perfect, the Condition which they suppose; the Bull nor they say nothing to, and yet the *when* is all the question between us, and the sole point they should do well to say something positive to.

This is but too much pressed, Sir, for one of so quick and clear an apprehension as your selfe ; nor need I indeed to one, that hath but a Moneths acquaintance with Logick, intimate how shallow a Logician that Objectour must be that can thinke such a Conditionall Proposition engages at all for the truth, of the absolute one contained in it. Were it not an excellent device to use this quaint method in other Controversies, and taking Saint *Paul's* saying, *If Christ is not risen from the dead then is our preach-*

ing vain, to put those words *Christ is not risen from the dead*, and *our preaching is vain* in Capitall letters, to prove these two points, *That Christ is not risen from the dead*, or *That our preaching is vain* out of the pure Text. What a fine Scripturist would he seeme that should attempt it ? and is the course our Adversaries take any wiser ? nay, is it not worse ? to leave out, or obscure in a less Letter the most substantiall words of *purging* and put those in Capitall ones, which are a pure Sequell from the others and signifie nothing without them.

Perhaps you'll think this may seeme a passable evasion indeed, but yet that some will say no man who reades the place will believe but there's something more or lesse defined relating to an intermediall delivery out of Purgatory : if he bring his coloured Spectacles along with him, or some other preconceit to interpret it by, doubtless he will : otherwise by Grammar or Logick, fairly scanning the import of the words, he shall never evince it.

No Sir, this is no late devise contrived on purpose to escape the force of an Objection otherwise unavoidable but a plain truth acknowledged, before this Question was so much a wa thought on, by the learned industrious Compiler of the Bullary it self *Cherubinus*; who thus in his *Compendium Constitutionis Quarta Benedicti* 12. Introduces the definition: *Quia orta fuit, &c. Because among the Devils and others there was risen a Question whither the soules of the Just departed, in which there was nothing to be purged, or if there were, it was already purged, did see the Divine Essence before the resurrection of their bodies and the Generall Judgement* Then he proceeds, *hanc modo quaestionem, &c. Now this question Benedict 12. Clearly defines, whence evidently, inferre, that the question was but one, which our Publisher must make two: and, that One was the then agitated controversie, not what we now dispute, and that the Pope clearly and perspicuously defined it, dilucide de-*

terminat, which cannot be fairly
 stretcht to signifie a dark and dispu-
 table deduction. But because this
 argument chiefly depends upon what
 was the question in those daies, lets
 go on and read *Cherubinus* his 1. *Scho-*
lion; *Fertur Joan 22. fuisse, &c. Joha*
the 22, is reported to have been on their
side who denyed the beatificall Vision
to the Just before the day of judgement,
but that he left them before his death.
 what more evident? read on but the 2.
Scholion, and you shall see, in that
 Authors judgement, the *Council of*
Florence trod exactly in the same steps,
ubi hoc idem firmatum fuit, &c.
 Where the self same thing or defini-
 tion was confirm'd or established.
 So safe and manifest a truth it is that
 the controversie in those times agi-
 tated, was not whether souls were
 completely purged before the day of
 Judgement; but onely whether such
 as were completely purged or need-
 ed no purgation saw the Divine
 Essence before the day of Judgment.
 Which clearly are two, and two most
 different Questions.

Besides 'tis ignorance in the nature of Pope's or Council's definitions to pretend it : For their defining is but to expresse an Affirmation or Negation of something , and the truth of such a proposition (if definitive) consists in *is*, or *is not* : he then that would prove hence that souls are delivered before the day of Judgement , since the Pope and Council both say they *are not* delivered till after purgation , must either shew this proposition expressly defin'd here , *Soules are purged before the day of Judgement*, which is impossible ; or else ought not from hence to contend they are deliver'd sooner , without hazarding to contradict both Pope and Council. When that Proposition appears , we shall submit , and rest thankful for the miracle.

You tell me too that A. B. and some others of that stamp protest they shall never be perswaded (considering the stile of the Bull) but that it was Pope *Benedict's* opinion that *Purgation might be finish't before*
the

the last day : and I am willing enough (that we may agree in something) to believe it too : But what doth his opinion (more then that of other Doctors of his age) concern us ? We seek after faith, not opinion ; and enquire what he received as the traditionall Doctrine of his fore fathers, not what he suckt from the subtile discourses of School-men. When he define's we submit ; but when he opine's, we follow him no further, then reason goes along with him, and what doth this submission, I pray you, fall short of that we owe to Councils, even generall ones ? Tis well known to all sound Divines, that there is nothing of them binding but the pure Decree (which we still suppose grounded on universall tradition) The Introductions to it, the reasons which some bring to induce the Fathers ; and all that is without the Canon, is liable to the test of reason. Thus, though Pictures of Angells are allow'd, their corporeity, on which some thought that pra-

aise grounded, is held erroneous.

Besides (however it may sute with the gravity of the Supreme Pastor's Decrees) you know 'tis the Custome amongst Philosophers, yea and amongst Divines also; to clear a point more fully, to put oftentimes even impossible cases; as, *If there had been no Trinity there had been no Incarnation. If Judas had repented heartily, God had been mercifull unto him presently.* If then, I say, this practice of the Schooles misbecome not the Chair, with the bare words here alledged the impossibility of being purged before Judgment may very well consist; Since the intention of the Pope stands equally still (perhaps more firm) by the fiction of such an impossible case, for the bare letter here carries no further.

But we will not be too rigorous; with so feeble an objectour; Yet will tell him what the Pope and Council meant (for we tye them not to the School-practice) in mentioning this particular of the Immediate delivery

livery of Souls *when Purg'd*, and that *before the day of Judgement*. To treat a Controverſie ſo as to ſettle it fully, and ſecure perfectly, the point intended, as in our Caſe, *that perfect Charity brings an immediate Heaven*, The definers muſt enumerate all, not onely probable caſes amongſt Divines, but even poſſible and imaginable ones, eſpecially thoſe which are famous and Celebrated. But here the Pope had particular reaſon to do ſo; for he tell's us himſelf in the firſt parag: that *the diſputations of Divines* occaſion'd this decree. To them therefore he was to ſpeak; Now it being out of queſtion, and granted, that ſome School-Divines of the *Latin Church*, held at that time perfect purging before the day of Judgement, and yet no beatifical Viſion for Soules ſo purged; he was to Signalize their Caſe as one, and ſpeak to it: though coming to deſine, he neither aſſerts nor denie's that Caſe, which it ſerv'd his preſent uſe to ſuppoſe, making it not his

B_s

bu

businesse at that time to define it :
 but onely that, putting the Case of
 perfect purging before the Generall
 Judgement, the Soules were straight
 in Heaven : and this was as necess-
 sary for his Circumstances as sufficient
 for his intent ; and will be clear to
 you, if you observe that in the same
 Parag : he first puts their Cases,
 and then introduces the Question
 in Correspondence to those Cases to
 be *an divinam essentiam, &c.* So that
 the question was, *whether they saw the*
Divine Essence before, in Case they
were purged, not whether they were
purged before, which is ours ; whence
 tis clear he was particularly invited
 to speake to the question in reference
 to the Cases, though he adds o-
 thers also of children dying soon af-
 ter Baptisme ; So little was he con-
 cern'd do define any Case at all, be-
 ing wholly bent to declare what was
 likely to ensue upon those Cases that
 is, *That Beatitude follows immediately*
after perfect purgation let it be when and
how it would.

I foresee not any new objection. The Council of *Florence* can furnish matter for, which is not already answered, since it proceeds in the self same tenour as the Decree we have examined, and in a manner in the same words, that is, it meddles not at all with the Cases, or the time of their purging, but with the immediatenesse of Heaven to their perfect purgation. It sayes indeed that, *the soules which uncloathed of their bodies are purged, are presently received into Heaven*, but that *they are perfectly purged when uncloathed of their bodies*, that is, before reunion with their bodies, it no where affirms: no more than when we say *the Divine having performed his previous exercises* **P R E S E N T L Y** proceeds Doctor, is it in the least intimated *when* the Commencement begins, or affirmed at all, whether our Author proceed's Doctor or not; but onely that he that hath perform'd the previous exercises goe's out Doctor, that is that the pre-performance of
cer-

certaine exercises is necessary presupposed to the attaining of that degree, as perfect purgation to the Beatificall Vision, which amount's to a conditionall proposition, and supposing the Condition, assures the effect, that is, his proceeding Doctor. Nor does the mentioning of this Case conclude it the Council's Tenet; 'tis sufficient some held the Case, and yet the soules in that Case not perfectly beatify'd, to oblige the Council in prudence both to put down the School-men's Case, and its own definition of immediate Beatitude upon the supposall of their Case; And more then this can neither in good logick, nor according to the Lawes of the Common speech of mankind be deduc'd hence, without a most Violent straining both the direct words, and all the Circumstances, (as your self may easily see) however some too much wedded to their own pertinacious conceipt, imagine themselves (and would have the world imagin with them) that the words (like
the

the Bells to children) sound what ever their own prejudicated fancy dreames on.

In a word, the most the Decree and Definition say, is this, that Souls when purg'd, though before the day of Judgment, and out of their bodies are immediately in Heaven ; which Master *White* is so far from denying, that 'tis his constant Doctrine, and asserted by him to be even demonstrable. And on this Verity, as on a sound and immovable foundation doth he build his middle State (as I advertis'd you in the beginning) cast up his sixteenth account againe, and you will see how much more firmly he holds with, and maintaines both the Popes and Councils definition, then his weak and Calumniating Adversaries.

Thus much to shew these allegations touch not Master *White* : now, if they be expressly opposite to his Adversaries that alledge them, will you think twas an indiscreet heat that made me say they did but bring rods to whip themselves ? his Doctrine all over that so
much.

much-envied book (and I can never repeat it too often, for 'tis not easie beating it into their heads) aymes at this, that Charity is the immediate disposition to blisse, that Irregular affections onely can debarre from the Vision of God, that till purged of them they are unfit to see God ; and thence he affirms Soules detained from happinesse till the Circumstances he findes most connaturall for the changing those affections. On the other side, his Adversaries hold all their devious affections rectified in the first instant of Separation ; that is, that their *Charity* or *holy Desires* are perfect, and yet they themselves debarred from Heaven, upon the score of suffering paines for former Faults. Now let us consider the whole scope and direct words of both the Definitions. To exhort the faithfull to *holy desires*, as the immediate steps to the ready reward of Blisse, which s God himself ; Let them consider the occasion of the decision, which wais directly to condempne those who hold that Soules perfectly

Just

Just, did not see God immediately ; and then let them with regret acknowledge themselves expressly included in the same condemnation : for do they not suppose all faults cancell'd ? that is, the desires or affections *perfectly holy*, and yet the Soule debarred from Heaven, and exposed to a dry and arbitrary punishment, which does not in the least redresse the affections, nor consequently approach them to Heaven ; since by the Heart fixt on God, and ardent desires of him in this their owne Book, we are told we must come thither. But let them reflect on the words, *Nihil erat purgabile, jam fuerat purgatum* ; *there was nothing to be purged, it was purged already* : to which state they define that Blisse is undelayedly consequent, and then consider how they indeed destroy Purgatory, by framing one in which all vicious desires being purged away, before, in stead of purging, they substitute punishments inflicted on such, as have nothing to purge, and so oppose themselves directly to the authority of those Decrees,

The

• The ready way then to Heaven according to these definitions being *holy desires*, let's see who go more consequently to those principles Master *White* or his Adversaries. They go by hallowed graines, by sanctified Beads, whose efficacy depends, not on the saying of them, tis enough to have them about one, nay, though perhaps you know not of them, no matter :

Ils ne laissent pas de faire leur Coup : by

In his book
of the Hierarchy.

611. of the
Ruin
Impress.

privileged Altars, which if *Cellot* had his wish, and there were Priests enough, would in a short time exhaust Purgatory : The extending of Indulgencies to

the next world too, and such like, would mainly hasten the evacuation. Yet had these principall Utensills of their thriving devorion been pretended Valid to promote Soules in *holy desires*, or increase in them Sanctity, the pretence at least had been consonant to these decrees, however the truth of them had far'd, but being only levell'd at the taking away of pains, which

which delay'd their Heaven ; 'tis a fa-
brick as directly against the whole
ayme and purpose of these decrees as
a Contradiction can be layd. Master
White on the other side endeavours to
find out a state in which the Soul may
be changeable to *more holy desires*, and
a connaturall Cause to give her those
desires, to wit, the corporeall and
mentall sight of her dearest Saviour ;
and so (should he chance to misse in
any circumstance) still his maine drift
accords with these decrees, which
make perfect Charity the onely intro-
ducer into Heaven. What their fore-
said externall devices conduce to the
rectifying a Soule in her by-affections,
or augmenting her *holy desires*, none
can divine. How apt the meanes he
layes downe are to doe it, any one,
who understands the wayes of nature
and Grace, may easily discern : for
what state more fit for changeablenesse
then a corporeall one ? and what more
powerfull to ravish the whole affecti-
ons of a Soul, than the divine face of her
Spouse ?

Now

Now let them that (after they are plainly shewn their mistake) still hold the debt of pain yet to be suffered, delays Blisse to a soul perfect in Charity; let them I say, if they will, put *MOX*, and *CONTRA HÆRETICUM* in Capitall letters to brand themselves; but twere the wiser Course beforehand to dread the *punishments*, *eradication* and *wrath* of *almighty God and his holy Apostles*, Threatned by the Father of the Church, and take heed they be not justly suspected to defer more to their own pious lucre, than to any definitions, how sacred soever, till they can shew their Tenet of Purgatory consistent with the Apostolick See and Councill; and assigne some more fit State, or more connaturall Cause for the Change to be wrought in a Soul, when'tis receiv'd into Blisse then that Master *White* asserts: meane while let them suffer for abusing so Venerable testimonies, to do a fly injury to a person, who is onely faulty, in that he writes truths, which promote solid devotion,

votion, so Impartially, that it Crosses their interest; so learnedly, that it deserves their envy; so inconfutably that it feares not their reasons.

And now I hope my work is done, Sir, and you perceive clearly to whom these testimonies belong, I meane whose Tenet they make for. And had not this Diminutive writer, do you think, better have kept his finger out of the Bullary then (Even with the hazard of a false Latin) feed that empty Vanity he had of appearing thus a wise man in print, so much to the disadvantage of his owne Party? For their so woman-like railing at Master *White*, having extorted from his modesty that little challenge I have already mentioned, who doth not see that *White* to answer it, they displayed these Authorities (being belike as ill provided with Reasons too for all their Bravadoes, and that long-thrained Answer to his MiddleState (think you then they would have produced these Testimonies. had they had any better? No, you know them too well to suspect such an oversight and

and these are questionlesse the choicest pieces they could pick out. How they have sped with them, you have seen, and from this successe may judge how they are like to thrive in other attempts of this nature, and how much more easie it is by false suggestions, and surprising friends to get whole Bookes condemn'd by the Inquisition, than by way of answer, and with sound reason, to attaque the least point of Master *Whites*.

Pray make me happy with your company in the Country, as soon as your Lawyers can spare you ; that we may sit and chat of these matters : in the mean time believe none more cordially
Yours than, &c.

POST.

P O S T S C R I P T.

But I beseech you, Sir, have a care I be not taken as Montalte was (how justly aske Wendrokus) for a de-rider of the Rosary or beads, that excellent sort of Prayer for weak and illiterate People; because I think them mistaken that reckon upon those My-riads of pardons annexed to this or that pair of beads, to this or that me-dall hanging at them in a string, as if the Prayers were not as effectually said with any other paire, (if with the same heart) or even without any at all, by those who need not such Counters to help their memory. It concern's you who have commanded all this from my Pen to see there be so fair an understanding of me, that I be not thought of intelligence with Geneva (as Port-royall was said to be by that calum-

calumniating Poiteccin) for not exchanging my mite with their deluding priviledges; but pitying them whom the quacunque Voluerit makes so bountifull. The adorable sacrifice which is there offered hath of its own so great an Efficacy to the relief of Soules in purgatory, it needs not the weak supply of those ill-grounded effects their piously mistaken credulity imagins. As for the private calumnies you send me word are whisper'd against Mr. White, as holding strange opinions, which his own books contradict, he will clear himself as he sees the reports and the authority of the reporters deserve it. In the mean time he has this comfort that his Carriage needs neither fear the exemplarity of his adversaries lives, nor his unparallel'd learning the force of their Arguments.

F I N I S.

